TRINITY SUNDAY.

Celebration of the Festival of the Triune God.

"I AM THAT I AM."

The Vaunted Rationality of Unitarianism Ends in Lifeless Atheism.

HEPWORTH'S DEFINITION OF

It Is Something That Comes to Man To Give Ilim Eyesight.

THE CONSPOUENCES OF NEGLECTING SALVA-TION-SERMON BY THE REV. GEORGE H.

gation in the Church of the Disciples. Yesterday monaing the attendance was, for that church, very slim. After the sermon Mr. Hepworth made the an-nouncement that the church had been sold, and that his week he should make an offer to those in whose ds it was, in the name of the congregation, but if continue to worship in that place, the organization would not be dissolved. That he should trust in God continue to keep that house they would do so-a way debrews, il., 2 and 3-"For it the word spoken by was steadfast and every transgression and harp contrast between the old dispensation and he new. We have had two revelations from God for uidance and protection. The one is spoken of as afterior revelation and the other as the superior. he first revelation is as though it had been given by he angels, ambassadors of God, bringing his will to see, and this revelation is steadfast and is a precious half. The second revelation was made not by God's ingels, but by the eternal Son of God Himself, and exety for our welfare. It is as though nothing, except and exceeding great sacrines on His part, would be had lailen. The word of Sinai is a word of friendship. The word of Calvary is a word of love, and that, it seems to me, designates the difference between the old back and the new. The question is then asked by Paul, very tersely, How are we going to escape if we neglect this very great salvation which God has put in our way? It is my purpose this morning to ask you to consider some of the consequences which must follow from carelessness in this direction. Religion consists largely in gratitude towards God. We are not commanded to love Him, but we are drawn to love Him by finding that He first loved us, and he who lives outside all gratitude lives a lite of selfishness, and a life which ends in discontent, unhappiness and misery. On the other hand, the man who lives constantly with his cyc fixed on God's law, who is certain that obedience and victory in the long run are synonymous, that man awaits in the sunshine ever, and there is a loope of joy in his heart which no disappointment can readicate. Let me ask you to consider the limmense sacrifices which God made when he sent His Son into the word, and perhaps that will awaken a protounder gratitude than we have ever known. I would not have you regard God as an arbitrary power that controls the universe, because when we look at Him from that, light we find ourselves at a great distance from Him, all our affections are closed. But the moment I feel that God has a personal interest in me it awakens a personal interest on my side, and the moment I become assured that God watches over my life and answers my prayers and calls me His son, that minute

heals the sick, when He calls the very dead from their resting place, they will certainly respect my Son, they will acknowledge their loyalty to Him, and He will lead them up out of the wilderness, freeing them from all trails, till at last every one shall be redeemed and stand around my throne in glory." I think God must have reasoned in just this way. Oh, what wonderful love for us! We can hardly conceive of anything so great. We are wandering; no one knows that better than we. We have gone into the mountain defiles of sin, and tool sent his servants, and then other nervants, and at last He sont His only begotten Son; but, ah—

THE SADDEST STORY

that has ever been told since the Euphrates began to flow—we stoned His Son that we might inherit the sarth for ourselves. In our rebellious spirit we have refused to pay tithes to God, and what right have we to call for mercy? And yet God's love never ceases; that is our joy and hope. Did I not read to you the blessed words that, even after all our inquity, if we confess our sins He will cleanse us. And to all who have broken out into open rebellious against the will of God the voice of Revelation comes, saying:—"Children, it is not too late yet." But it will be too late some time. Beyond a certain point our doom is scaled and He warns us. He says:—"The circumterence of human lite divides you from Me; it you pass that line without repetitance you shall be miserably destroyed." God's law must be oboved or there would be no God What is it that is required of us? Is it something terrible or hard? If it were so we would obey a thousand times more readily. But God chiy says, "Give Me thy heart, obey Me and I will do everything for you." Oh, surely it is easy enough to give one's self to one's best friend. It is the one marvel of creation, that we are like chidren with their toys, so absorbed, forgetful that we must leave them all. We walk through life, partially blind, and religion is something that comes to man to give him his eyesight.

MASONIC TEMPLE.

MR. FROTHINGHAM ON "CHARITY"-ITS PARTIC-ULAR MEANING AND THE GREAT GOOD IT CAN DO IN THE WORLD.

ing at Masonic Temple. Mr. Frothingham read the thirteenth chapter of St. Paul's first epiatle to the Corinthians as an introduction and basis to a sermon apon "Charity." "The chapter which I have chosen," be began, "is the lovelicat of all Paul's episties—a lyric poem out of the heart of the most devoted apostle. The Greeks had three different forms of love—first, the sexes; second, affection, gratitude or compassionthe spiritual relation which one soul has for another—a love containing no element of affection or passion. The New Testament has almost the exclusive use of the word. It is not the love which has any personal attractiveness, but the love of the Christian for the Therefore, it is translated by the word charity, which means grace. It is a special, limited and peculiar thing; not that philanthropy and affection which we understand by charity. It is a very differint thing from went we call philanthropy. Nothing sike the word philanthropy is found in the New Yes. tament. It comes from the classic treek, and means the love of man as man, as a human creature. In this sense it was used by the old pacan philosophers to describe one of the cardinal excelences of the human heart. The work philanthropy is not a Christian cord. The word charity is confined to Christians. It is not alms-giving, nor the Leroism of fame, for Paul

and though I give my body to be burned, and have not charity, it profites in ne nothing." The Christian is X spirity at Asistockar.

The apostic sets charity above all other gitts. In his time all men thought the gift they gave the Lord was the most acceptable one, but Paul told them that charity was better than anything olse. Charity extends only to the sect to which a man belongs; it is not nuiversal, "Charity never failetip." Christian charity has falled from the very beginning. How do Christians now speak of the Mohammedans and the Buddhist and the Jews? You have often heard that lovely story in the Taimud of Abraham sitting in the summer evening at the door of his tent, waiting for some person to come slong to whom he might offer the hospitality of his dwelling. An old man came along. Abraham rose, offered his hand, and invited him to enter his tent; but before they purtook of any refreshment Abraham offered thanks to Jehovan. The stranger was amazed and said he knew nothing oi that fod; that he was a fire worshipper. Thereupon the patriarch thrust the old man out into the darkness and storm. Then Abraham beard the voice of the Lord saying, "Where is the guest is sent to thee?" "He was a pagan and idolator, and I thrust him out." "Could you not bear with your brother a single night?" Rebuked thus Abraham brought film back, gave him refreshment and plenty of instruction. Charity does lait. It lailed in the Middle Ages. Jook at the Jews. They have been porsecuted ages by Christians, and in the name of Christ, Even here in New York, where no prejudice is countenanced by the State, they are considered beyond the line of charity. Christians are faithless to their own principle when they turn.

A color Simounder of the Agent of the doctrine of evolution; it is to the hyd to their own principle when they turn. A color simounder of the day to them, so they do not think they must exercise charity toward Protestable. So with the Evangelist and even the link that he word a history, possessed wasom and kept the produc

CHURCH OF THE COVENANT. THE PEACE OF GOD-SERMON BY THE BEV. MARVIN VINCENT.

Rev. Marvin Vincent preached yesterday from Psalms, exix., 165—"Great peace have they which love thy law; nothing shall offend them." It does not follow from this promise that the lives of those who love God's law and follow its teachings shall be smooth and unevential. In following Christ and forsaking all else they accept all the trials which will inevitably beset their paths and all the disturbances that the Satanic a child is born all the legions of hell cry out in alarm, The peace of God means something deeper than mere cause him deep disquietude and yet may be at peace as regards his soul. Look out upon the ocean, vexed with

I shall need for the remainder of my days, upon earth; I have gained all the knowledge that I require, and my reputation as a learned man has gone throughout the world; my social position is secured; I have no reason to lear for my standing in society—these things do not bring peace. Perhaps as perfect a peace as was ever known upon earth was known by the three Hebrew children in the flery lurasce; not that they did not experience the tortures inflicted by the flatness which surrounced them, but because they were so close to God. A mere mechanical obedience does not produce the peace required. A man may live under martial law, at which every instinct of his nature rebels, and still be a good and obedient solder. He may live under a civil government which he detests and yet be a duitful citizen, but a mere matter-of-fact subjection to God's laws is so all that is required of man. He is not a good subject unless he loves the laws and he who made them.

Nothing should oftend them, or, in other words, be a stumbling block to them. The Bible is a tremendous stumbling block to some who cannot tgileve that such and such expressions, called at random from the Scriptures, centuated from the Almighty. You have been acquaintied with men whose conduct at times grieved and surprised you. After a while the circumstances that seemed so suspicious to you were explained; you understood the man, loved him and became enthusiastic over his virtues. The Bible presents difficulties even to those who believe in it and love it. There is no course to pursue but to truat in it as you would trust in a friend in spite of any seeming become clear and illumine others which were dark heretofore. The lover of God's law linds no stumbling block in God's providence; all things work together for good to one who loves God. When the broken Atlantic cable was being repaired the electrician sat before his instrument which clicked and wavered unintelligibly as if the great deep were trying to yield up its secrets, when suddenly the muttering turned t

ST. PATRICK'S CATHEDRAL THE TRINITY—SERMON BY THE REV. PATHER

REARNEY-COLLECTION FOR THE POPE. withstanding the extreme heat yesterday more the usual large congregation at the high mass. The day, being Trinity Sunday, was a great festival in the Church, and was noticeable besides for being that on which the annual collection was made for the Holy under the direction of Mr. Schmitz, the organist, who played his own mass, No. 5. There was a chorus o thirty voices in addition to the regular choir. The rendering of the soles of the mass was in every instance

soloists were Mme. Bredelli, soprano; Mme. Unger, alto; Mr. Bersin, tenor; Mr. Urchs, basso.

The Rev. Father Kearney preached the sermon, taking his text from Matthew xxviii., 19, 21. He said:—"Last Sanday we celebrated the meeting of the Church; we heard the rushing wind which announced the coming of the spirit of God, and the apostles who before were Holy Ghost and went forth courageously to teach all things commanded by their Master. And the funda-

cowardly and alraid of the Jows were filled with the Holy Ghost and went forth courageously to teach all things commanded by their Master. And the fundamental doctrine which they taught was one God, in their divine persona." But I wish to-day, said the preacher, to draw your attention to the law of God for us expressed in the Father, who loved us from all eternity—us in preference to so many thousand others whom He might have created; to His love in saving us from hell, which we merited through the sin of our first parents; to His love manifested in our being born in a Christian country and as members of the one true Church. Again we may dwell on His love as the Son, becoming man, humitating Himself, suffering and dying for our redemption, and as the Holy Ghost in coming to teach and sanctify the Church, abiding with it forever. God loved us so much that after the offence of our first parents He determined to sond us His Son. When the angels sunned—those whom He created for Himself to be near Him in heaven—there was no mercy. But for us, when our first parents staned, His sending His Son to redeem us. We might, perhaps, expect an angel to be used by the Aimighty in redeeming us; but no. It must be His own Son, and the Son willingly accepts the mission to teach us and to suffer for us. When ascending to heaven to His Father, the Son sends those who are to carry out His mission—men like ourselves, who can console us in our trials and temptations, and sympathizo with us in our misery, and Ho recommend the form of the His Processes of the Church commenced her mission so has she remained, courageously teaching the doctrine of Christ, consoling her children and condemning those who teach what is contrary to her teaching. As our Lord promised to be with the Church, even to the end of time, fie has appointed His representative—"Thou art Peter, and upon this rock I will build My Church, and the graces them of putting to death their Lord and Master. And as the Church commenced her mission so has she remained, courageousl

TRINITY CHURCH. "I AM THAT I AM"- SERMON BY THE REV. MORGAN DIX.

The feast in honor of the Holy Trinity was celebrated yesterday by the congregation of Trinity church with pomp and elegance. The alter was decorated with hychoir was a large orchestral band supplementing the organ. The choir in the chancel was much larger than usual and was directed with great effect. The services which the rector, the Rev. Morgan Dix, preached a sermon on the fourteenth verse of the third chapter of Ezodus—"And God said unto Moses, I Am that I Am." In presenting his ideas the preacher said that the time, the place, the scene, were all in keeping when Almighty God thus one of grandeur and of solitude: far from the abodes of men; such a retreat as one might seek who would be safe from the focs of body and soul and alone with the Spirit of the Lord and with his own thoughts. The ledges of a mountain. And there was found, that day, a man whose name was to pass into history and to be

Nothing about to them. The libbé is a tremeduce attaining the to them. The libbé is a tremeduce attaining above to them. The libbé is a tremeduce attaining a presence, and a control of the libbé is a tremeduce attaining a presence and the libbé is a tremeduce and the libbé is a presence and the libbé is a libbé is a tremeduce and the libbé is a libbé

CHRIST CHURCH. THE DOCTRINE OF THE TRINITY-SERMON BY THE REV. DR. JARED B. FLAGG.

At Christ church, corner of Thirty-fifth street and Fifth avenue, yesterday, Rov. Dr. Jared B. Flagg preached on the mystery of the Trinity. His text was from Job, xi. 7-"Canst thou by searching find out reproof; low have more of intelligible aim, as opi to that presumptuous spirit which sets men upon the the Almighty and peer with curious effrontery into the cesses of His unsearchable nature—that spirit of the heathon victor who rushed into the holy of holies to discover what was there, and returned with the contemptuous assumption that there nothing because he could see nothin: Brethren, we have need to guard ourselves with unfeigned humility while we contemplate the great truth which the Churcu brings to our special attention to-day. It were fitting, in view of our incapacity, that we bow with awe and reverence before the cloud that covers the mercy sent of God in His most familiar manifestation. Let us not approach the consideration of the mysteries of the divine nature with the mers foot-rule of the human understanding, as if we could measure the Immeasurable and find out the Almighty to perfection. We are called to acknowledge and adore, not to explain the mystery of a threefold Deity, which is addressed to us in the shadowy language of time and sense, as an article of our faith, and not a subject for intellectual exposition.

St. Augustine determined to give three days and nights in succession to prayer and meditation, that he might understand the mystery of the Trinity. On the third night he was overcome with sleep and dreamed he was walking on the seashore. There he saw a little child who was scooping a hole in the sand and filling it with sea water. "What art thou doing, my child?" said the saint, "I am going," was the answer, "to put all the sea in this hole," "My child, you can never do that," said Augustine. Then the child looked up, the light of the world beaming from his divine eyes, and said:—"I can do it, Augustine, as easily as thou canst comprehend the subject of thy thought." The lesson was that of the text, which contains the force of a vehement affirmation that

the subject of thy thought." The lesson was that of the text, which contains the force of a vehement affirmation that

It is impossible to yind our gon,

Does not reason tell us that He is infinite, and that infinite ille could not be if a finite mind could comprehend Him? But they who would turn our words against the doctrine of the Trinity affirm that we do precisely what we condomn by presons, in the unity of the divine nature. We reply, "We say it because the Scriptures say it." The abswer is, "You missine pret the Scriptures, for they assert no unreasonable doctrine," If, when it is alleged that the Scriptures assert no unreasonable doctrine, it is meant that they assert nothing which is not level to human understanding, the laisity of the allegation is so apparent that it seems hardly justifiable to detain you with any attempt to refute it. There is scarcely anything in the whole economy of grace that demands our assent, and obedience which is not in this aense unreasonable. If we believe that the principle of belty is an an intelligent principle we cannot escape, believing it personal, and if we can attain to the belief that such a principle can be personal at all we must have the power of behaving—that is, our reason must present no difficulty to our believing on proper evidence—that it develops in three persons or in four persons, or in lority persons. In supposing a thousand persons in the Go thead, ignorant as we are of its essence, than in supposing a single person. Hence it is that so many who set out with the vainted rationality of Unitarianism end in the inteless vacancy of athetsm. They begin by denying the triple personality as unreasonable, But the entire history of the controversy, which runs that the single personality is just as unreasonable. But the entire history of the controversy, which runs that the single personality is just as unreasonable. But the entire history of the controversy, which runs that the single personality is just as unreasonable. But the entire history of the controve

OUGHT THE COMMISSIONERS TO BE SUSTAINED IN ENFORCING THE SUNDAY LIQUOR LAW?"-SERMON BY REV. W. F. HATPIELD.

Last evening, in the Eighteenth street Methodist Episcopal church, the paster, Rev. W. F. Hatfield ched a sermon on the right of the Com to enforce the Sunday Liquor law, taking for a text the twenty-sixth verse of the thirty-second chapter of my remarks was asked a long time ago, when Israel was divided in opinion in regard to a matter that concerned their eternal well-being. And this question may be answered by the decision we shall render upon another that is of vital importance to the people of this city at the present time. It is whether the Police Commissioners ought to be sustained in enforcing the Sunday Liquor laws. I affirm that the Commis-sioners ought to be sustained in enforcing the law for

the Sunday Liquor laws. I affirm that the commissioners ought to be sustained in enforcing the law for the following reasons:—

Because the law aims to promote the physical, social and moral welfare of the people. Intemperance is the greatest enemy that now exists in this city or the mation. It stands directly in the way of human progress. All civil, social and moral reforms are hindered by its unseemly presence. It is a deadly foe to health, comfort and happiness. It breeds disease, and scatters its poison widery through the community. It is more to be feared that the cholers or the plague; for these, though they prevail in certain countries and at certain seasons have their time and they pass away; but

INTEMPERANCE PREVAILS IN ALL LANDS

seaters its poison widely through the community. It is more to be feared that the cholera or the plaque; for these, though they prevail in certain countries and at certain seasons have their time and they pass away; but

Sympyshanch Pervails in All. Lakes
where human foot has ever tred, and, though the most stringent laws have been made against it, yet the evil exists, and in this country threatous the over-throw of our most cherished institutions. The boards of health have more difficulty in arresting disease in the localities where dwell the patrons of the dramshop than anywhere cise. There you will find poverty and squator and filth and disease in their worst forms. Passing, then, to statistics in proof of his deciaration he said the official census for 1874 showed \$403 licensed liquor shaps and more than 2,000 unificensed, making more than 10,000 places where liquor is sold in this your goodly sity. The people apported them. They could not exist unless their average recepts were \$2,000 ayear. This would give \$15,375.000, but it is believed to be ever \$25,000,000. It was not surprising that in that year, when \$25,000 ayear. This would give \$15,375.000, but it is believed to be ever \$25,000,000. It was not surprising that in that year, when \$25,000,000 was spent for rum, that there were \$0,000 arrests and 10,000 vagabond children in the streets, and a vast army of paupers thrown upon the charity of the people and the authorities to support. It had been computed that during the year 1874 there were two fatal accidents every day, a murder and three sundies every week, and 180,000 accommodated with lodgings in the station houses. In 1872 the police arrested \$4,614 persons for intoxication and disorderly contact. The taxes that year were about \$25,000,000, the grouter part of which was the result of the liquor trafic. Dr. willard Parker, one of the most eminent physicians in this city, stated in a public audress not long ago that thirty-three and one-third per cent of all the deaths in this city serve one consume

favor of law, order, morality and whatever will promote the wellbeing of the inhabitants of this city. In this bundredth year of our national independence, nothing is impossible for us to do. And since we have succeeded in holding an Exposition that has never been equalled, and since we, the citizens of no mean city, have conquered our enemies in the past, we may, if we will, conquer this enough that has risen up against us, and show to the world that they who are on the side of the right, truth and God, though in the minority, are mightier than multitudes who are arrayed against them.

CENTRAL M. E. CHURCH. "WHO IS KING IN NEW YORK?"-ADDRESS BY REV. CHARLES S. HARROWER.

Charles S. Harrower, pastor of the Central Mathodist Episcopal church, in Seventh avenue, be-tween Thirteenth and Fourteenth streets, preached last evening to his congregation upon the subject of selling liquor on the Sabbath. Mr. Harrower believes that a sentiment in favor of onforcing the excise law must be awakened among the church going people, and to this end he spoke last evening. He said:—"Who is king in New York? Is it whiskey, and are we all subjects?" To answer "Yes" is to say that the people of New York are either bosotted or they are indifferent. New York, whose solid growth during the century is the pride of the Atlantic coast, whose voluntary charities are the admiration of the world, and whose public institutions always surprise distinguished foreigners—New York either besotted or indifferent! We are slow to speak the words. Yet there is reason for asking the question. I grant you, we have supposed that the people of New York are king, and that the people are honorable, intelligent and self-respecting. Legislation has implied the kingship of the people. We thought we were guided by enlightened public judgment, specially in regard to the liquor and the Sanday questions. In in regard to the liquor and the Sunday questions. In the matter of liquor laws, many have condemned us. Some said, "Put it with the sugar business, remove all restriction, it's a free country." But the people said "our foremost men disagree as to the wisdom of prohibition, but the traffic is a most dangerous one, and we will try to regulate it." So in 1857 we made it a crime to sell or give intoxicating liquor to any minor under eighteen, to any apprentice, to any intoxicated person or to any person guity of habitual drunkenness; also to sell on the Sabuath or on election days. In 1860, it was declared that ale or beer are included in the words intoxicating liquors. In this way, we said, we will try to prevent the evil of this traffic. We believed we had the right and that the points were well taken in the Liquor law. The people supposed they were king, and "lord also of the Sabbath." We did not make a religious question of it. Sanday, as a holiday, devoted to rest and quiet for the whole people, is a custom which has come down to us with the rest of our civil order. It is like male suffrage, trial by jury, the cession of public highways, holiday liberties, &c. So we have legislated for it from time to time as we decimed beat. We determined to make a good day of it, not a curse. Other business stopped and we said the rum traffic shall stop too. Now I wish to remind you of the days of

deemed best. We determined to make a good day of it, not a curse. Other business stopped and we said the rum traffic shall stop too. Now i wish to remind you of the days of THE METROPOLITAN EXCISE LAW.

From 1867 to 1870 there was a special law for this city, and Superintendent Kenneday and Thomas C. Acton succeeded wonderfully in enforcing it. There were three strong points in that law. The license must be in sight of all entering the place of business, and if not, there was presumptive evidence of unlawful traffic; the doors were to be closed and kept closed on Sunday; and the Excise Board had summary power to revoke heouse in case of any violation of the law. During those three years the revenue from licensea was \$1,000,000 a year, or three times what it is now, and the arrests on Sunday were twenty-five per cent less than on Tuesday. Whereas now they are twenty-five per cent more than on Tuesday. The "Boss" had to have the metropolitan law repealed in 1870, and we foil back upon the general State law. But in 1873 the three great points in the metropolitan law were enacted for the whole State, and we are now as well off as during those three years in everything but the enforcement of the law. There are twenty-five per cent more crimes committed on Sunday than any other day. It appears that on any Sunday from 200 to 500 violations of the law take place where the police can see them if they care to. The doors of the saloons swing to and fro as easily as on any day. In gardens and grogeries Inquor flows more freely on Sunday than on any week day. When for once the law is enforced our Common Council are "diagusted and outraged." The only thing they see are the errors of the police. The trouble is they are in the business them-silves. They are not patriols; they do not applaud the right and carneatly discountenance wrong measures; they sit in dignity and denounce the whole attempt at order. Who is their king? Is it law? Is it the people' or is it whiskey? In the Central Park, where no one can dispute their author

the evil of drunkenness? Are the lacts changed? Why, the expense we are put to for supporting drunken papers and the children of drunkards in the Republic, is \$40,000,000 more than the entire revenue from the liquor traffic. Think of it, Here is a business which brings to the government \$60,000,000, while it creates paupers alone that cost \$100,000,000. In New York State we carry a burden for State government, education, national povernment and the war, amounting to \$86,000,000; but to care for the paupers, idicts and criminals that are traceable to intemperance costs us all that and \$30,000,000 more. And yet this worst of traffics comes and says:—"Give me the Sunday holiday and leleure; I can make \$50,000 every Sunday," and the rulers say, "Take it." The devil says:—"Give me also the day you give to the good of men and to God," and they answer, "You shall have it." It looks as if whiskey is king and all of us subjects; but I think, rather, the people are king only. The king is asleen, and while he sleeps a viliain invades the palace and robs it of some of its choiceal trassures. I believe this is one of New York's great opportunities. The power of the people is as great as ever. What was possible under the metropolitan law is possible now. What the people dot to Tweed they can do to the whiskey king. Let them awake and speak, and the desceration of Sunday would disappear, the monopoly of rum would coass; the feasted paupersyn, the intensified crinke, domestic broils, agonies and murders would visibly diminish, for the people are king.

We have been expecting General Newton to blow up Hell Gate rocks are long since mined. Statistics of crime, and powerty, and idiocy and idleness have tunneled them and charged them. It is for the people to light the fuse.

CHURCH OF CHRISTIAN ENDEAVOR. THE USE AND ABUSE OF POLITICAL PARTIES-SERMON BY THE REVEREND EDWARD EGGLES-TOX.

Last evening Lee avenue Congregational Church, setter known as the Church of the Christian Endeavor, on Lee avenue, at the corner of Hewes street, Williamsburg, was crowded, the attraction being a political sermon from the novel-writing preacher, Edward Eg-gleson, D. D., the paster of the church.

gleson, D. D., the paster of the church.

The reverend gentleman announced the following text:—"For the children of this world are, in their generation, wisor than the children of light." Luke, xvi., 8. He said:—"The use of a political party is to bring all those who tavor a certain line of public policy into combination, and serves its proper and legitimsteend when it enables men of like opinions to act together in layor of those opinions. The abuse of a party is that superstition of politics which elevates the party itself into something sacred, just as men idolize a Church instead of worshipping the truth and goodness it cushrines. Party is made such a

the party itself into something sacred, just as men idolize a Church instead of worshipping the truth and goodness it enshrines. Party is made such a feitch that a man who deserts it, with or without cause, is in the eyes of its members and devoters another Benedict Arnold. I have known a man prescribed by his relatives and denounced by his neighbors because he cast a vote against the party with which he had previously acted. Many a man in this free country of ours is suffering a family and neighborhood martyrdom for his acting on his convictions.

BOLTING IS INDISPENSABLE TO FREEHOM, as the only remedy against the despotism of party managers, though Sumner and Greeley were killed for the offence. There is nothing so but in a citizen as the worship of a shrine when the god is gone, or in a party when Ms central idea exists no more, and blessed be the man who is brave enough to bolk. He may draw the spears of censure into his bosom, but he makes way for liberty. One result of blind party worship is the application of the party whip in local issues. For the take of the principles at stake it might matter to me whother a Prendent or a Congressman belonged to my party. But, because my party nominates a man for Sheriff, for Judge, for Police Justice, for Alderman, for Impounder of Dogs, am I compelled to vote for him? A party nomination for a local office is an insult to an intelligent voter. When I want a Chief of Police I want a good rogue catcher, but it is of no more importance to me whether the Mayor of this city is a democrat or republican than it is whether my coal heaver votes the same tieket I do or not. In both case I want a man who does his work well. I am aware that party, to a professional politician, is something different to what I have defined it—a machine to getting office—and on this account I speak to you to night, warping you against the bitterness of party aprir. We are on the threshibold of a bitter curvans, and if you desire to save many regrets you will keep your tips from hard words and your

contests for power; but they destroy a man's good name and then leave him to perish by inches. I am sure there is nothing in either of the parties now propering to adopt platforms and choose candidates that ought to make any man grow hourse in cheering for it. I have been a republican longer than I have been a voter, and am prond of the party which had among its great nea Summer and Lincoln, and Greeley and Chase, and of a party that saved the Union and freed the slave.

BIT WHAT IS THE RECORDICAN PARTY TO-DAY?

A party managed in part by Shepherd, by Spencer, by Pinchback, by korton, by Simon Gameron. That rejects Dana and confirms Cameron's son. A party full of tricksters and huexiters.

If it nominates a good man let us vote for him, but not because we love the party as it is now—a mere machine for sellish men and advocating not one single great principle of consequence. If we turn to the democratic party we find what? A party that dates its glorious line from Jederson and Madison. But for fifteen or twenty years it has had no lites, no enthusiasm, nothing to redeem it from being merely negative and obstructive. It has no leaders, no principles and no future. The intelligent citizen finds himself confronted by two parties, each of which is divided in these in one party, holding as they do the same opinion on all really living questions. Why should Tilden and Ristow profess the same principles in opposite parties, while Thurman and Allen are in the same? There are no living questions but those of a sound currency and historical division illustrates the bilindness of party spirit. But hopefulness is the duy of the good citizen, and there is this element of hope, that the parties have never had less hold upon thinking men than at the present time.

BROOKLYN TABERNACLE.

THE DEMANDS OF THE AGE UPON PROFESSING CHRISTIANS-SERMON BY REV. T. DE WITT TALMAGE.

The Brooklyn Tabernacle was crowded during the forenoon services yesterday. Rev. T. De Witt Tal-mage took for his text, "Who knoweth whether thou art come to the kingdom for such a time as this?"-Esther, iv., 14. The reverend gentleman said:-la order to meet the especial demands of this age upon you you need to be an earnest, unmistakable, aggressive Christian. Half and half Christians, we don't want any more of them. The Church of Christ will be better without ten thousand of them. They are the chief obstacles Church's advancement. All the appliances for your morning. You may have come in here the bondsmer of the world, and yet before you go out of these doors you may become princes of the Lord God Almighty, You remember what excitement there was in this country some years ago when the Prince of Wales came You remember what excitement there was in this country some years ago when the Prince of Wales came here, and how the people roshed out by actual millions to see him. Why? Because they expected some day he would sit upon the throne of England. But what was all that bonor compared with the honor to which God cally ou this morning, to be sons and daughters of the Lord—yea, to be kings and queens unto God. They shall reign with Him forever." You need also to be aggressive Christians; not those persons who spend their lives in hugging their Christian graces and wondering why they do not make any progress. How much robustness of health would a man have if he hid himself in a dark closet? A great deal of the piety of the day is too exclusive. It hides itself; it needs more fresh air, more outdoor exercise. There are many Christians who are giving their entire life to self-examination. They are feeling their pulses to see what is the condition of their spiritual health. How long would a man have robust physical health in he was continually teeling his pulse instead of going out into active, carnest everyday work? There are a great many people in this day just pulling spart their own Christian experiences to see what there is in them, and there is nothing leit of them. This self-examination is a danger instead of an advantage to their Christian character, just plant it out of doors in the great incl of Christian usfulness, and, though storms may come upon it and the hot sun of trai may try to consume it, it will thrive until it becomer a great tree, in which the fowls of heaven will have their babilation. I have not patience with these flower pot Christians. They keep themselves all under the shelter and all their Christian sys that human life now has an average of only thrity two years. From these theirty-two years you must subtract all the time that you are incessarily engaged in the earning of a livelihood, that will heave should a should eight years that a man seends in sin before he becomes a servant of God; that

ST. MARY'S (JERSEY CITY). PATHER DAMEN, THE JESUIT MISSIONARY, OR

The mission conducted for the past two weeks by the Jesuit Fathers, at St. Mary's church, Jersey City, was concluded yesterday. A solemn high mass was cole brated at half-past ten o'clock, Rev. Father Swere, S. J., being celebrant; Rev. Father McCartie, deacon, and Rev. Mr. O'Connor, sub-deacon. After the first Gonpel Father Damen ascended the pulpit, and read from the Gospel of the day, Trinity Sunday, sixth chapter of St Luke:-"All power is given to me in heaven and on earth. Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consumnation of the

How consoling are these words of our blessed Lord. Christ established His Church, and He commanded His posties to go forth throughout the world and teach all nations. The Church is now established and the apostles teach all nations. "Behold," says Josus, the Lord of the universe, "I am with you all days, even to the consummation of the world." So that Jesus is with us, and there can be no failing. Now, my friends, we

the consummation of the world." So that Jesus is with us, and there can be no failing. Now, my friends, we are not like those outside the Church, always changing, always taking away, till there is scarcely anything left. They have taken away all the flesh from the bones. Not so with us. Ours is the Church that Can Never Reig.

Truth can never fail, for we have the pledge of truth itself, "even to the consummation of the world." I see in the New York Herand of this morning that a new religion has been established. It is styled the "Religion of Humanity." and if you please they have been incorporated. I have no doubt these people will claim that theirs is the true church of God. Oh, the Lord save us! Now, what is humanity? It is the aminal portion of our being. What a deplorable condition has been ours and those who have gone before us till this Church has dawned upon us.

Father Damen continued in a vein of bitter frony on the new religions before many years. He then amounced that the mission would be closed in a seleum munner for the ladies at three o'clock and for the men at half-past seven o'clock. On each of these occasions all would renew their baptismal yows and the Papal benediction would be imparted, bringing with it plenary indulgence. "All should be anxious," he said, "to receive the bleasing of the Pope, the vicas of Christ on earth, and you all know how holy a Pope ha is, with what wonderful skill and wisdom he has guided the Church in these perious days."

It was announced by the Rev. P. Corrigan, the pastor of the church, that there were 7,000 communicants during the mission and that several persons had been received into the church. A solema requirem mass will be offered up this morning for the repose of the souls of all the deceased members of the parish since it was established. The mission altogether has been gemarkably successful.

A FATAL SLEEP.

On Saturday night Henry B. Thomas, living at No. Ou Saturday night Henry B. Thomas, living at No. 39 Eldridge street, being unable to sleep because of the extreme hot weather, left his room and went to the roof, where he laid down. He soon fell asleep and rolled off, falling on the roof of an adjoining house, a distance of twenty-five feet. The noise of the fall alarmed the inmates, and the injured man was conveyed to the station house, where an ambulance was telegraphed for to bring him to Believe Hospital. Before the ambulance arrived he was dead. The tail had fractured the skull, besides causing internal injuries. The body was removed to his late residence by order of the Coroner. Deceased was thrity-three years of age and a ship joiner by trade. He leaves a wife man true.